



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

boasting with the epauletted libertines that throng every navy in Christendom. The case related above, is only one of a thousand,—probably a pretty fair specimen of the officers, as the preceding one was of common sailors. Nor do we charge all this to any special degree of depravity ; it is the legitimate, common, almost invariable result of the war-system. The *man* is the victim of the *custom*.

WAR CHAPLAINS.

During a debate in Congress last spring, Mr. Pettit, in amendment of a resolve appropriating a salary of \$600 a year to chaplains, moved to dispense with their services, mainly on account of the *incompatibility between the principles of the gospel, and the practices of war* ; a position on which the speaker's views, as reported in the papers, we give with but slight abridgment :

“ Is the institution of the Christian religion such a measure as ought to be of necessity or of propriety introduced, or which ought to be encouraged, in the army or the navy of the United States? What are the fundamental articles of that religion? What ought our navy and our army to do with it? Does it afford encouragement to vigilance and energy in the discharge of the engagements they have undertaken towards the government of the United States? If we were living under the Jewish dispensation, where the law was, ‘an eye for an eye, and a tooth for a tooth,’ with some propriety might we employ Jewish priests; ay, if we were followers of the later prophet, that had come with sword in his hand, and enforced his religion by fire and sword, we might with propriety employ chaplains of *that* persuasion. But what does the Christian religion teach? Humble, entire submission to every species of indignity and wrong that may be offered. The doctrine of the resentment of wrongs cannot be found within the teachings of the Saviour of mankind. What did the very Founder, the head and front of that religion? Did he not, clothed indeed with human shape, but possessing omnipotent power and wisdom, suffer indignities, submit to be spit upon, and have a crown of thorns platted and put upon his head? And did he resent it? But who that is a meek follower of him would say that he had not the power to do it?

“ But let us look from his practice to his precept. He said, in olden times it was said, ‘An eye for an eye, and a tooth for a tooth; but I say to you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.’ This is the doctrine, in substance, of the Christian religion. It is non-resistance; and to me the employment of chaplains in the army and navy is much more fitting to the time when the thunder of Sinai was obeyed, than under the mild teachings of the babe of Bethlehem. It is incompatible with our institutions, with the religion we profess, and ought not to be encouraged.

“ What is the duty of a chaplain in our army? It is, as a venerable member of this House has said, in reply to this interrogatory, it is to imbue the sailors and soldiers with the spirit of the Christian religion. Now, what would be the consequences of this? Instead of firing them with zeal, with energy, with revenge, so far as the repulsion of injury is concerned, it is to tell them, ‘Humbly submit; receive whatever indignity may be offered, and let it be tripled upon you, and make no resistance whatever.’ It is incompatible with the spirit of our institutions, and with their organization.”

* This article, prepared several months ago, and omitted at the time for want of room, we now insert, to let our readers see how little reason there was for misconceiving the allusions made to this subject by Dr. Channing, in his address at our late anniversary, when he said, in effect, that Mr. Pettit was right in representing war as incompatible with Christianity, and insisting that it is improper to employ the ministers of the latter in abetting or countenancing the deeds of the former.

None can well doubt the propriety of employing chaplains to pray for what is acceptable to God; but, since the principles and operations of war are all in direct contrariety to the gospel, one *must* neutralize the other, and the chaplain is reduced to the alternative of either opposing the former, or contradicting the latter. Even infidels are beginning to see this; the Christian community, when their eyes are a little more opened, will be obliged to acknowledge it; and future generations will wonder how any man in his senses should ever have attempted to reconcile war with a religion of peace. We might as well mix oil with water, or light with darkness; and the day is fast coming, when no devout or reputable minister of Christ will consent to act as a chaplain in the work of blood. Good men there have been, and may still be, in this service; but we suspect that few will long remain who are fit for any thing else, and sure we are that all such will one day abandon a business so utterly unchristian as the trade of human butchery.

No friend of peace can object to the employment of chaplains in our legislatures, or in any department of government that does not of necessity contradict the principles of the gospel; but on the subject of chaplains in the navy, the army and the militia, so little considered hitherto, we shall take the earliest opportunity to give our views somewhat at length.

A FEW ITEMS FOR THE PEOPLE TO THINK UPON.

HOW THE PEOPLE'S MONEY GOES.—The House of Representatives, at their last session, proposed a reduction of \$522,079 *for the army alone without dismissing a single officer*. The dismissal of seventy supernumerary lieutenants, curtailing \$80,000 more, makes a total reduction of over \$600,000. It is a fact, that until recently there has been one commissioned or non-commissioned officer to every five privates in the army,—one officer to five soldiers!! The bill makes a reduction of \$41,600 in the pay of sixty-four men.

MORE FOR THE FLORIDA WAR?—"It appears," says one of the papers, "that more money is wanted to pay the expenses of the Florida war. The Secretary of war has asked to have \$147,984, now in the treasury, transferred for that purpose, and a farther appropriation of \$159,894, making a total of \$309,178. Query—How much more will be wanted after this has all been expended?"

WHAT IT COSTS.—The net cost of the occupation and detention of Algiers to France, has been about £22,400,000 sterling, more than \$100,000,000! The annual expense of retaining her colony there, must be millions more every year, and yet France persists in this suicidal policy, under the strange delusions of her war-spirit.

LOSS TO ENGLAND IN THE AFGHAN WAR.—This iniquitous and abominable war, an indelible disgrace to the English name, and to the religion professed by its agents and supporters, cost Great Britain some \$75,000,000 and 13,000 lives.

PAUPERISM IN EUROPE.—Among the 178,000,000 individuals who inhabit Europe, there are said to be 17,900,000 beggars or persons who subsist at the expense of the community without contributing to its resources; a little more than one person in ten, a beggar or a pauper! Whence this immense amount of pauperism? Nearly all of it might be traced, directly or indirectly, to war.

THE AFTER-EXPENSES OF WAR—PENSIONS.—It would be interesting to ascertain, if possible, how much Christendom is now paying for war in the way of pensions, to its agents and their relatives; but we will now quote only two cases as specimens. England has nearly 100,000 pensioners,